Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, JULY 2, 1903. NUMBER 17

Just Published.

Crown 8vo, gilt top, 463 pp., with two portraits, $1.75.

William Ellery Channing,

MINISTER OF RELIGION.

BY

JOHN W. CHADWICK.

Mr. Chadwick's main intention is to exhibit Channing's vital criticism of our present tendencies and his encouragement to our higher aspirations.

Sent postpaid on receipt of price by

UNITY PUBLISHING CO., 3939 Langley Av., Chicago.

CONTENTS.

	PAGE
Notes	283
A Business Man's Religion	285
The Microbe of Expansion—F. S.	285
University Life—F. V. H.	286
Where?—Hattie Tyng Griswold	286
The Needed New Apologetic—Harriet Harkness	286
Mrs. Ward's Method of Composing	288
Emerson: An Appreciation—Smith Baker	288
Emerson—A. von Hartmann	289
Emerson in Germany—A. von Hartmann	289
THE STUDY TABLE—	
Studies in the Thought World	291
Notes—E. P. Powell	292
The Simple Life—William Brunton	293
THE FIELD—	
Foreign Notes—M. E. H.	293
A Forward Look	293

Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE Tower Hill Encampment

THIRTEENTH SEASON—Open from July 1st to September 15th, 1903.

A quiet place of summer retirement, situated on the Wisconsin River, three miles from Spring Green, on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul Railroad, thirty-five miles west of Madison, Wisconsin; five hours' ride from Chicago; special summer rates from Chicago; round trip $8.04.

The equipment consists of water works, ice house, dining room, pavilion, barn, garden, cows, team and buckboard, laundry, nine private cottages and three cottages, long-house rooms, tents and tenting privileges for rent.

SPECIAL FEATURES

1. SIMPLICITY AND QUIET. The aim is to avoid the excitements, the high pressure campaignings and social dissipations so characteristic of summer resorts. Simplicity of dress, early retirement—the camp is generally quiet by nine o'clock—no evening gatherings except the lectures and stereopticon reviews.

2. RIDING AND DRIVING. Horses boarded and cared for at the company barn for ten dollars per month. A limited number of horses suitable for driving or riding can generally be rented of farmers in the neighborhood by previous arrangement.

3. SPECIAL CARE AND INSTRUCTION. Miss Wynne Lackersteen, a graduate of the University of Chicago, with three years' experience in the University Elementary School of Chicago (Prof. Dewey's), and Assistant Principal of the High School at Hartford, Wis., assisted by her sister, will take charge of a few unattended children in Fernwood Cottage. Expenses for the summer, including attendance at the science classes for children and the evening lectures of the Summer School, sixty-five dollars. Miss Lackersteen will give special instruction or preparation for high school or college.

4. SKETCHING CLASSES. Miss Effie Dawes of The Fine Arts Building of Chicago, will conduct sketching classes in water color and pencil for two weeks, from September 1st to 15th. Expenses for the two weeks, including transportation to and from Chicago or its equivalent, room, board, tuition and bus fare, thirty dollars.

tion from Emerson's poetry every morning on the porch of Westhope Cottage, by Mr. Jones, when the summer school is not in session. This will be Tower Hill's special contribution to the Emerson Centennial.

BOOKS—It is hoped that guests on the Hill as well as the students of the summer school, will bring with them such books as will enable them to direct their reading on lines parallel to or identical with the studies indicated in this circular.

6. VESPER READINGS. Every Sunday evening throughout the season, Sunday evening vesper readings will be conducted in the Emerson Pavilion.

7. SUNDAY SERVICES. Special preaching services and the program for the twentieth annual Helena Valley grove meeting will be announced by special bill later.

TERMS. Board at dining hall four dollars per week. Rent of cottages for the season from forty to fifty dollars. Tents, two dollars fifty cents to four dollars per week. Room in long-houses, three dollars per week or twenty dollars for the season. Bus fare between Spring Green and Tower Hill fifty cents; trunks fifty cents. Ride to Spring Green and return when the buckboard is going and there is room, twenty-five cents. The Buckboard is available at the rate of twenty-five cents per hour each, for parties of five.

Tower Hill Summer School

FOURTEENTH SEASON—July 19th to August 23d, 1903.

A School of Rest, Conducted by Jenkin Lloyd Jones.

SPECIAL FEATURES

1. NORMAL CLASS IN THE STUDY OF RELIGION. A biographical study of the growth of religion from Luther to Emerson. Half-hour periods for five weeks.

2. ROBERT BROWNING'S "RING AND THE BOOK." One hour periods for one week, July 20-24.

3. ROBERT BROWNING'S LATER SHORT POEMS. "Ferishtah's Fancies" and "Asolando." One hour periods for one week, July 27-31.

4. JOHN RUSKIN. HIS SOCIOLOGICAL MESSAGE. A study of "Praeterita" and "Unto his Last." One hour periods, for two weeks, August 10-21.

All the above classes are led by Mr. Jones.

5. THE PERSIAN ROSE GARDEN. A study of "Ferdusi," "Omar Khayyam," "Hafiz" and "Saadi." One hour periods for one week, August 3-7. Led by Miss Anne B. Mitchell.

6. SCIENCE WORK in charge of T. R. Lloyd Jones, a graduate of the University of Wisconsin and Principal of the Monomonie (Wis.) High School. This will consist of early morning field work, evening stereopticon work. The first of five years' studies in local geology, collecting of ferns and other additions to the Tower Hill cabinet.

7. LECTURES. Three or four evening lectures a week will be given, generally illustrated with the stereopticon, by H. M. Simmons of Minneapolis, Mr. Jones and such other lecturers as may be from time to time on the Hill. The topics of Mr. Simmons' and Mr. Jones' lectures will be chiefly biographical and will form a part of the studies in religious history. (See 1, above.) Erasmus, Luther, Calvin, Knox, Fox, Wesley, Voltaire, Channing, Parker, Emerson and others will be thus treated.

TERMS. Registration fee admitting to all the privileges of the School, five dollars; family tickets, good for all minors and those who are dependent on the one family purse, seven dollars. Evening lectures for the season, one dollar. Single admission for any one session, day or evening, twenty-five cents.

For further particulars concerning the School, address

JENKIN LLOYD JONES, Spring Green, Wisconsin.

UNITY

VOLUME LI. THURSDAY, JULY 2, 1903. NUMBER 17

The New India, published in Calcutta, India, reprints George Willis Cooke's recent article on "Emerson as a Reformer," from the columns of UNITY. Emerson proved his kinship with the Brahmin of India and with Abraham Lincoln, who once was a rail-splitter in Illinois and a flat-boat man on the Mississippi, so comprehensive is truth and so inclusive are the lovers of light.

The combined June and July issue of *The Ethical Record,* edited by Percival Chubb, is an Emerson Centennial number. Among the contributors are the names of Prof. Dowden, Mr. Chadwick, Mr. Salter and the Editor. We would naturally expect in this paper an emphasis of the prophetic element in Emerson as regards religion. To quote a head line, "Emerson's Prophecy of a New Religion for America," is to invite one to go to work again upon Emerson's Essays on "Worship," "The Sovereignty of Ethics" and the "Divinity School Address."

President Hadley's commencement address at Yale is commanding wide attention. When luxury, physical indulgence, however refined, and the aristocracy conditioned on money invade the realm of culture, then culture sooner or later escapes by the back door. The twentieth century will not tolerate the confusion. There is an eternal and necessary connection between the simple life and the potent life; between democracy and philosophy. The brotherhood enforced in the class room cannot be ignored or insulted on the campus or in the club room.

The American Co-Operator is the name of a little weekly published at Lewiston, Me., which furnishes more condensed news in the direction indicated by its name than any other publication that we know of. The last issue on our table contains interesting matter from George H. Shibley, who is chairman of the National Federation for Majority Rule, with many interesting items indicative of the advance made in the direction of co-operation, public ownership and general sociological interest. Students of current sociology cannot do better than keep an eye on this publication.

Our series of Emerson articles is very happily continued this week by an article from the pen of the Frau Dr. Alma von Hartmann, wife of the noted and brilliant German philosopher, Dr. Eduard von Hartmann, of Berlin. Mrs. Hartmann has been making a special study of Emerson the past season with reference to a work she is writing on "The Popular Philosophy of the Nineteenth Century," and her interest in the "lovable American thinker" was so great that she found the necessary limits of a newspaper article very inadequate for all she would like to say. Our readers, however, will not fail to appreciate this generous contribution from a German Emerson lover. The translation we owe to the compiler of our weekly foreign notes, M. E. H. The closing paragraph reproduces the German translator's rendering of a passage to be found in "Conduct of Life" in the essay on Worship. It is interesting to note the transformation his thought has undergone.

The Advance has a sane word to say about "the use of Sunday in the summer time." It suggests that "the great mass of pleasure seekers on Sunday are not the toil-exhausted workers, but the comparatively well-to-do." And it might add, often those who are addicted to week-day indolence. It further says, "The danger in Sunday pleasure-seeking is the seeking for that which is less and less refined. . . . Pleasure grounds are thronged places, while the woods, for which the Sunday plea is made, are deserted. . . . It is in the effect upon the every-day thought of looking forward to Sunday as a recreation day that the most harm is done." We agree with our exchange that the whole subject of the use of Sunday in the summer time, and winter time as well, needs to be thoroughly discussed. The serious minded, the friend of morals and religion, should face this question and not evade it.

Our readers are always interested in the utterances of Charles F. Dole, of Boston. Two pamphlets from his pen have recently reached our table,—one entitled "The Arrogance of Men in Power and the Virtue of Modesty"; the other entitled "Jews and Christians; the Broader Aspects of Religion." Both are from the Ariel Press, Westwood, Mass. In the latter pamphlet he tries to discover the common elements in Judaism and Christianity. We quote:

> "The humane, loving or fatherly God, the thought and worship of whom helps to make men divine; the idea of a divine humanity, of God incarnated in the life, not of one man alone, but of all men who have once learned to love one another."

These, he claims, represent the heart of both Christianity and Judaism. "At a certain height of religious experience, whatever language men use they understand each other; they hold the universal religion, and one love binds them together."

Boston will be specially attractive ground this year to the ministers who seek vacation renewals in a combination of fresh air and fresh thought. In addition to the Emerson School of two weeks, of which we have frequently spoken, the Harvard Summer School of Theology, running for two weeks (July 7-21), will offer a most tempting bill of fare to him who seeks mind and heart nourishment. Professor Harns, of Dartmouth C"ege, and our whilom western worker

S. M. Crothers, whom we have hardly yet learned to call "Doctor," will tell of "New Ideas and Methods in General Education." Prof. Christie, of Meadville, will speak of the same in religious education. Prof. Coe, of the Northwestern University, will apply the new pedagogical principles to religious education, while Prof. Foster, of the University of Chicago, will discuss the Principles of Authority in Relation to Christianity. Professors Emerton, G. T. Moore, E. C. Moore, N. T. Shaler, F. G. Peabody, and others, will continue the discussion on parallel lines.

This is "pilgrimage week" for the Christian Scientists. The faithful have come up from all parts of the country to the Temple City of Boston, and many have visited the maternal shrine of Mother Eddy at Concord, N. H. Quite independently of her scheme of therapeutics, her system of philosophy and religious leadership, Mrs. Eddy is, to say the least, unique as a writer of English. In a recent communication she evidently approves the dictum that places herself in the limited list of great writers. Referring to certain literary "crumbs and monads" already sent out as substitutes for the "message," which she will not send this summer, she says, "These will feed the hungry, and the fragments gathered therefrom should awaken the sleeper,—'the dead in trespasses and sins,'—set the captive sense free from self's sordid sequala; and one more round of old Sol give birth to the sowing of Solomon." This writing may be inspired, for it verifies a fundamental element too little considered in the theological discussions of inspiration, viz., that it takes an inspired mind to understand inspired writing.

Louis F. Post, editor of *The Public*, is well known as one of the clearest and strongest writers on political subjects now in Chicago. We are glad to quote from a recent article on the race problem from his pen, not only because it justifies the estimate of the writer just named, but because it seems to us to reach the heart of the matter. It is a sane word upon a subject that is giving rise to so much insane talking and writing in these days.

"There is no such problem. There is no race problem at all before the American people at the present time, but there is a political question respecting the negro. He has been declared a citizen and clothed with the rights of a citizen by the constitution of the United States. The question is whether the constitution in this respect shall be set at defiance—whether citizens shall be robbed of their constitutional rights and nothing done about it.

"The question whether he is intellectually or morally inferior to other citizens has absolutely nothing to do with the case. If citizens of one description may be robbed of their rights because they are inferior to others in reasoning faculty or morals, so may citizens of any other description, and there will be no constitutional rights for any one save those who can get possession of the guns and maintain their own intellectual and moral superiority by force of arms.

"There is no more sense in this running about collecting opinions about the negro with a view to getting an excuse for robbing him of his rights than there would be in gathering a lot of well-selected opinions about Bohemians or Italians or Norwegians, with a view to disfranchising their descendants and making political pariahs of them, and leaving their civil rights without defense for all generations to come."

Last week attention was called in these columns to the good work which George Willis Cooke is doing as the historian of the Liberal Religious movement in America. Then we commended his work on the history of Unitarianism. This week we are glad to call attention to the admirable story of the Free Religious Association which the same author gives in the June number of the *New England Magazine*. The article would commend itself to many of our readers if it had no other attractions than the sixteen beautiful faces reflecting beautiful spirits, viz., Lucretia Mott, Ednah D. Cheney, Colonel Higginson, Samuel Johnson, C. P. Cranch, John Weiss, David Wasson, William Henry Channing, S. H. Morse, John S. Dwight, Samuel Longfellow, Francis E. Abbott, W. J. Potter, Frank B. Sanborn and Cyrus A. Bartol. These names are sufficient to commend the Free Religious Association to the friend of culture and of high literature, and the text enforces the commendation. It is quite the custom of even vigorous Liberals to dismiss the Free Religious Association with a condescending compliment which carries with it the insinuation that it has been an impotent and an unproductive Association. Mr. Cooke's article is a sufficient refutation of this implication. Much that is virile in religious thought and much of the hidden leaven that has affected the otherwise sodden dough of theology in all the denominations comes from this source. Aside from the credits direct and ample given by Mr. Cooke, he might have added with equal truthfulness that the Parliament of Religions and its direct offspring, the Congress of Religion, are both traceable to the Free Religious Association of America. We do not mean to say that this connection is discoverable except to the student of ideas and the true psychologist who recognizes, and to a degree can trace, the germinal power of an idea.

A Business Man's Religion.

Andrew Crawford was a successful business man. His name is identified with large undertakings in Chicago. He was a master of transportation, a director of ships and a builder of railroads.

His name was also, in his day, intimately connected with the Unitarian interests of the West. He was trustee and leader in turn of the Unitarian Church at Geneseo, Ill., Church of the Messiah, Unity Church, and the People's Church on the North Side. His last pastor, John H. Acton, has published, for private distribution only, an attractive memorial of this energetic Scotchman who, on arriving in New York, in the twenty-second year of his age, had to sell his overcoat in order to get a start, and who, at his death, which occurred November 22, 1900, in the sixty-ninth year of his age, left a vast fortune, together with a reputation for integrity, ethical sincerity and interest in things spiritual more enviable than the material millions. The present writer would scarcely venture to make this public notice of a private memorial and thus speak of an old friend and fellow-worker were it not for the purpose of introducing the faith of a business man, which indicates not only the conclusion arrived at, but also the road over which an earnest, active, practical man traveled toward such a conclusion.

As a matter of course, this Scotchman from Ayrshire started out with a rich inheritance of Presbyterianism and the associations that go therewith.

From a letter to a son in an eastern college, written seventeen years before his death, we make the following extract, to which we venture to give the title of a business man's religion.

"Don't blame me, my son, if at times I seem to be too anxious about you. When I see the wrecks all around of young men and old men, many of them educated, I cannot but feel great solicitude for you. It is so easy for a young man to be led astray a little at a time; then the law once broken, it is so much easier the next time—the conscience becomes less sensitive, the decision weak. The surest guaranty for a young man is to keep good company. Keep busy about something, remembering that as you sow you must reap, and that sooner or later you must account to God for your sins of omission as well as those of commission.

"I have never talked much to you about religion, because when young I was taught things that when I grew older I found were not true; that many of the religious ideas were simply theories which nobody knows to be true. I have therefore considered it best to wait until you grew old enough to think for yourself. My own religion has been, at least I have tried to have it so:

"1. A belief in an overruling Power which I call God. That he is full of power, wisdom and goodness. I see from his works that we are here governed by laws to the violation of which is attached a penalty. For instance, if we lie there is a penalty attached regardless of character, which in a pecuniary point of view is serious. The loss of self-respect is followed by a weakness to do almost any mean thing. My experience is that a liar will in time become a thief when necessary. This will apply to the violation of all the written and unwritten commandments.

"2. That for what we do, either good or bad, we shall be rewarded and punished here and continuing to some extent after death.

"3. That to be ready to die is to live right; be in all things honest and let your word among men never be questioned.

"4. As to the office of Christ, I look to him as showing the possibilities of man and the results of right living and being in harmony with God.

"5. I look upon prayer as a means whereby we may come nearer and nearer to harmony with God. For instance, if you should find yourself in trouble, or in darkness as to what to do, then go to your closet and there before God ask him to help you to see how to help yourself. I believe that out of that effort put forth there will come strength and light. I have no faith in God giving one material things; but in some way—we cannot tell how—he clears one's vision and often comforts those in sorrow and trouble.

"6. Lastly, in connection with my religious views it is proper I should refer to the effect and the remedy thereof, when sin is committed by violating the law. No man is perfect. Now, when a person has violated the law, my idea is that so far as he can he should make restitution. As the first step confess to those he has injured and to God, and then turn his face the other way, with great sorrow that he did sin, and a determination to sin no more, asking God's help."

University Life.

A comparative study of the schools of Europe and America leads one to deplore in the colleges and universities of the new world an apparent lack of thoroughness and desire for the very best. The average American college faculty seems to be interested quite as much in census reports and endowments as in securing the very best teaching or the most thorough scholarship. The professors in the denominational schools are often too self-complacent to stir themselves greatly in order to find out what other people are doing in their line and are content to go on teaching as nearly as they were taught as Providence and their own limitations will permit. The pity of it all is not that their teaching is so very bad, but that they themselves don't know how bad it is, and that they try to make their students believe that there is nothing in the world better. Even in the large Universities, everything is arranged not so much for thorough scholarship as for a great display. There is a big Convocation; a lot of oratorical fire-works to agitate the atmosphere; a brass band; a special train; etc., etc. Then there is a University daily paper, a couple of weeklies, a monstrous catalog printed on the most expensive paper. The buildings are put up in stone, with marble floors and walls and stairs. Everywhere attention is given to dress and show,—"Pink Teas," "receptions," "at homes," dinners, dances, etc. In Germany it is quite different. The University Catalog has comparatively few pages. You pay for it if you get it. It is printed on good but not expensive paper. There is no great graduation day with exercises and wind, there is no band, no society newspaper. The buildings are substantial and perhaps altogether did not cost as much as one of the twenty or more that stand on the grounds of the University of Chicago. There is less marble, fewer dress affairs, less show and noise. The student goes to the German University to work. He is assured at the outset that it is no pleasure resort. He has all the chance to work that he can use. He doesn't always work, but if he doesn't he must create his own distractions—the University doesn't furnish them for him. In American Universities plenty of red fire. In the German Universities more digging for scholarship. If the German gets a better education, as he usually does, it is not because he has a better brain, but because he does more digging. Are not American Universities in danger of getting away from their legitimate sphere? Many of them are largely society affairs already. The successful president must needs play politics and bring in the money. In order to get it, does he perhaps sacrifice too much? Instead of spending so much on high-priced dormitories and various extras, would it not be better to put a premium upon mental and moral thrift? Many a poor fellow feels forced to spend more money than he really ought to, in order to keep up appearances. Must we not, as a people, one day pay for all this in another way, and is not the price too high? True, we need to learn that it pays to keep clean and eat wholesome food; but also to understand that an egg has about as much nourishment in it as a lump of *"pate de fois gras"* and is cheaper, too. None should object to a University building in marble if it can afford it, but if education is the first business, are there not several ways in which surplus money could be spent, other than in making the University capable of setting the social pace for the city in which it stands?

F. V. H.

The Microbe of Expansion.

From time to time some movement or phase of life becomes emphasized and extended so widely that one is tempted to look for the cause of the phenomena outside of our planet. Almost all the *great* religions of the world originated at about the same time among peoples so unlike and widely separated that we have little reason to assume extensive borrowing between them. The Christian world, Catholic and Protestant, during the sixteenth century, delighted in mortification of the flesh and self-torture; the flagellating priests found among the natives of Mexico and Central America the same delight, for inflicting self-suffering. Migrations on an extended scale take place as epochs, not continuously, and are not fully explained by assuming that one population by its movement has, through pressure, forced another to take up

a line of march. The present is an age of dying creeds, and the death of creeds the world over is not fully explained by attributing it to the awakening of a scientific spirit. No—these movements are so widely extended, they are so spontaneous, they are so independently manifested in different regions, that they may almost be called "cosmic epidemics." Just now the world is suffering from such an epidemic of unusual and fearful virulence. It shows itself among individuals, societies, and nations It blunts the sensibilities, dwarfs the conscience, and changes standards. But a few years ago we spoke, in all honesty, of national righteousness; we taught children that the trend of civilization was toward peace; we prided ourself upon our example to the army-ridden monarchies; we applauded such sentiments as that "no man was good enough to govern another man, without his consent;" we delighted to mention Thermopylae, and Valley Forge and any other spot where blood was shed in struggle for freedom; we loved to praise the "swamp fox," with his little band of guerillas in the south, fighting a desperate battle for liberty. But a cosmic epidemic has struck the world, of which the symptom of symptoms is expansion for exploitation. The microbe strikes a man and he becomes a "captain of industry," while thousands of men toil for mere daily bread, and thousands of children wear out their young energies, that he who has "seized opportunity," may amass millions. The microbe strikes a class of "promoters," and a noble little nation, which has snatched a home from out the wilderness are driven to desperation, forced to war, murdered, that its natural wealth, as gold mines, may be exploited. The microbe strikes a nation and a people earnestly struggling for liberty is throttled because—forests in the islands can be cut down for the enrichment of American capitalists, Manila hemp contains millions of profit for men who are already multi-millionaires, and there may be gold in the mountains of Luzon. The epidemic is cosmic. England and the United States are not the only victims. During a single week our great newspapers mentioned many sad illustrations—we will mention four. Hardy Sweden and Norway, though poor and famine-stricken are forced to place themselves on a war footing against Russia's greed; "brave little Holland," suffering an internal disturbance, itself symptomatic of the disease in its system, shudders for well-grounded fear of German intervention on a flimsy pretext; in our own Senate Chamber it is suggested that our withholding of a natural opportunity from Cuba shall be used as a lash to drive the new republic to apply to us for annexation; Chamberlain urges England to adopt some energetic measures to *force* the Kaffirs into the gold mines of Africa. Everywhere it is the same; individuals, societies, nations are seeking victims for exploitation. Neither the individuals, the laboring classes, or the little nation has a right to live primarily for its own advantage—but merely for the exploitation of the overgrown and bully. It is vain to urge that "the trust" and "expansion" are "necessary phases in a normal evolution." They are not more so than an attack of small-pox is a necessary incident in a normal human life. But when there *is* a case of small-pox, we try to cut it short and to prevent its spread. So with this frightful diseased condition in which we find ourselves, socially and nationally, we should try to cut it short and prevent its spread. Nor can we assume, because it is "cosmic," that our efforts will be of no avail. We already grapple and deal with other cosmic agencies.

Speaking of *actual* and *recognized* cosmic agencies, it would be interesting to know the cause of the present volcanic and earthquake activity throughout the world. The Martinique disaster was so frightful in its destructiveness that it has overshadowed all others; but since its date there have been many convulsions in Asia, Europe, South America, Central America and Mexico. Even in the United States there have been several earthquakes of unusual sharpness and hints of vulcanism. In Mexico there has been a series of events beginning with the frightful earthquake at Chilpancing, involving loss of life and property, and extending to the present volcanic outburst of Colima. This is a shapely cone, near the Pacific coast of middle Mexico, which rises to the height of about 15,000 feet. Since 1886, its last date of actual eruption, it has almost constantly emitted streams of gas or vapors. During the last month, it has shown exceptional activity, sending out quantities of volcanic sands and ashes, darkening the sky and emitting flashes of light, and even—so the papers say—pouring out streams of lava. It is reported that the eruption is so serious as to have stopped construction on the line of the Mexican Central Railroad, which was rapidly advancing toward the Pacific coast. Prophecy regarding any volcano's action is hazardous; still judging from all its past history, Colima is little likely to have an outburst of any great fury, involving any very serious consequence.

F. S.

Where?

Where did we go last night when sleep came down
And closed our eyes to all this world of care,
Soothing our wounds and healing all our hurts,
Where was that wondrous region, tell me where?

Where can we go again, and lose once more
The heavy heart that we have borne so long,
Where find relief from anxious, painful thought,
Where find that all our weakness is made strong?

Was that fair country that we went to heaven?
I saw one there whose presence ever made
My glory and my gladness, who when lost
Filled all the happy sunlit world with shade.

Could it be heaven so near our ready reach?
Nepenthe there for every common care.
Will night again bear us to that sweet realm,
That safe, quick journey made will find us—where?

HATTIE TYNG GRISWOLD.

---

*The Needed New Apologetic: From a Layman's Point of View.

Is the church a necessity in the life of society today? Is it an institution whose usefulness is fast becoming a matter simply of historic interest, or will it take increasing prominence in the lives of the men of tomorrow? These and similar questions are forcing themselves upon the attention of thoughtful men and women everywhere; and it must be admitted that whatever answer men may make concerning the church's future usefulness to society in general, many year by year make silent answer in their own lives by dropping out of its ranks.

Those to whom the church has meant much, both ministers and laymen, note with keen regret this evident decline of interest. Some who have not kept up with the advance of thought and with social progress, can see in the present state of affairs no ray of light. With eyes fixed on a past when the church was paramount in society, these have nothing to offer save dissertations on the natural depravity of the human race. There are, however, increasing numbers of keen men and women who are troubled by the present apathy toward the church; yet who are persuaded that society

---

*The Rev. William P. Merrill, in the January number of the *Biblical World*, voiced clearly and concisely "The Need of a New Apologetic, from the Point of View of Practical Theology." The question from which he made his starting point was this: "Is the church at present attracting all the men and women it should, and winning from them all the enthusiasm it should?" Concurring with him in the opinion that the church is not doing this, it occurred to me that the laymen who feel this failure in the church might assist in clearing away the difficulty by a statement of their side of the question. Hence the present article.

is in its actual life more Christian than ever before. The conclusion is gradually forcing itself upon such minds that the church, at least as they have known it, is becoming less and less necessary.

What is to be done? An institution which has been so valuable must not be allowed to go without a strong effort to make it serve the urgent needs of the present. I believe that this is already beginning to be done, and that it is very largely possible. The practical question is, then, how?

First, let us examine into the state of mind in which the men whom the church would reach find themselves today. We shall then be able to inquire more intelligently into their needs and the way these must be met.

Leaving out of account for the present the comparatively few trained minds scattered here and there, the men and women who have grown up with some heritage of Christian teaching may be grouped, in a general way, in two well defined classes.

First, those who, from lack of training or intellectual incapacity or both, drift along, retaining their church-going habits, tenacious of time-honored methods, and practically untouched by the great upheaval in the religious ideas of the day. This class, it must, I think, be admitted, even yet make up the great body of members in the Evangelical churches.

In strong contrast to these, and at the other extreme, stand the vigorous natures which have revolted from their early training, either because of its strictures upon free action, or because, owing to the influx of ideas from a great variety of sources, they have simply ceased to be interested in the church or appealed to by its teachings.

Between these two extremes there is a very considerable number of persons who are conscious of the vital changes taking place in religious life; who are appealed to—often against their wish—by the onward movement; who realize in a vague, fearful way that the church as they have known it is in danger; but knowing no better way, these wait within its pale, working as best their uncertain hearts will allow. These are the persons who for the present constitute the most hopeful element for the continuance and enlargement of the usefulness of the church. These are the men and women who are ready to be led by him who can point out the way. If the leader does not appear, it will be but a short time until these will fall in with the ranks of the two great classes already specified: either through lack of personal initiative and courage to overcome the inertia of convention, they will take refuge in what appears to them to be the only certainty—the "old-time religion," or, unable to satisfy themselves with this step backward into the darkness, they will gradually fall away from the church and fill their lives full of other interests. This does not necessarily mean that they will not thereafter be sensitive on the spiritual side, but it will be difficult again to enlist their aggressive efforts in an organization from which they have slipped away.

How to meet the needs of these last without antagonizing the first is the difficult task which the minister of today sets himself; and truly it requires a courageous heart to undertake it. The element who have their faces set toward progress must be given opportunity for expression, and light to proceed. It must be a wise leader indeed who shall give these—young people for the most part—such a training as shall put them in touch with the fore-front of scientific inquiry and knowledge, and at the same time conserve their energies for the advancement of religious effort as it is centered in the church.

Let us briefly summarize the fundamental ideas which are gradually making their way in more or less complete form into the thinking of such young people, —ideas which are becoming everywhere current today.

God is immanent in nature, and his life, so far as we can conceive it, is coextensive with and identical with the Universe.

All life is, then, one; and it is all God's life. Moreover, according to the latest trend of science, all matter must be regarded as living in some sense; there is in the last analysis no essential difference in kind between what is technically known as organic and inorganic. This connects man in a vital sense hitherto unknown with the world in which he lives,—that is to say, with God.

This is not the place for a discussion of the value of these ideas. Supposing them to be assumed as true for the purpose of our discussion, this may be said in regard to man's relation to God and to his fellows.

Every relation that a man sustains toward anything in the universe is in a most real sense intercourse with God. He comes into largest relations with God when he meets his fellows, since in men God expresses himself more completely than in any other way known to us.

The results of these fundamental ideas in actual living are most far-reaching. To the religious mind God is so changed by this conception that there seems at first to be, at least as far as he is concerned, no God. The tangible Personality, the great Father, whom we have been wont to worship, seems gone from us forever. Only one who has experienced it can realize the keenness of that sense of loss. But a little time passes, and to the unaccustomed vision vast outlines begin to grow distinct, and presently one finds the all-wise, all-loving Father speaking with a thousand voices which he never heard before. The sense of nearness to the Great Unseen, and of inseparable oneness with him gains a reality before impossible. Life is immeasurably simplified in motive.

But this renders the problems of concrete living more perplexing than ever. We find ourselves placed in bonds of closest brotherhood with men of all classes, all faiths. Their life is one with ours, and from our indebtedness to them there is no escape.

What then of the church, which has set so wide a breach between men of differing faiths? Is this, indeed, the religion of the loving, gentle Christ? One is obliged to answer, No; and thenceforth the embodiment of the teachings of Christ in social intercourse becomes to him the ideal for practical religion; while the church, which has so limited the sphere of interest, begins to lose its hold. This result is perfectly logical; and, in so far as the church has failed to see its larger mission, the result is right. Such a church is fast losing its place in society. It has set up between men barriers which divide sinners from righteous, saved from unsaved; whereas the man of awakened social conscience realizes that his righteousness and his neighbor's sin are largely complements of each other; that he may not separate himself from responsibility to make righteousness possible in the life of his neighbor.

It may be urged that the layman who has arrived at these conclusions in his thinking has misjudged the church, and has overlooked the fact that the interest of that body reaches out of necessity to all men. This is in some sense true; I believe it may be in the largest sense true; but the fact remains that in the majority of Evangelical Churches no large humanitarian spirit has as yet been generally manifest.

What then is to become of the church, or organized Christianity as we have known it?

To me, at least, it appears that the institutional church and the settlement are pointing out, not necessarily the exact lines of advance, but the general aim and spirit which must characterize a church that shall

remain. The church must, it seems to me, absorb within itself all the various phases of community activity, to such an extent that it shall become the life-center of the community. This would mean, of course, different things in different communities. It must so enlarge its interests that they shall be coextensive with the life of its people.

This will not mean a loss of real spiritual power, when it is fully realized that all life is spiritual as well as physical, and needs spiritual *motif*. Only in this way, to my mind, at least, can the church really offer "salvation" to the men of today. For what is this salvation if it be not the enabling of men to live the largest life possible to them? The church that would concern itself with so complex a problem as this must not isolate itself from any concern of a man's life.

It has been hinted by one keen thinker that under a régime of this kind the church would become the natural center of local government. Under proper conditions, such a union of church and state would perhaps serve to solve many now vexing problems.

But, however that may be, it appears certain that religion has in this day burst the bonds that restricted it to one department of a man's life, and is fast coming to mean life itself. We can no longer do all the acts of life *in a religious way*, and so "carry religion into" them; but our religion *is* our life. How, then, if a man's hands be filled with living the Christ principles, with making the Great Eternal Spirit real to man in the business of every day,—how can we say that he is out of the church simply because he does not divide his energies with services that would not further his end? The church must be large enough in spirit and in organization to claim him in his work, just as he is, and make his work her own. HARRIET HARKNESS.

Coldwater, Michigan.

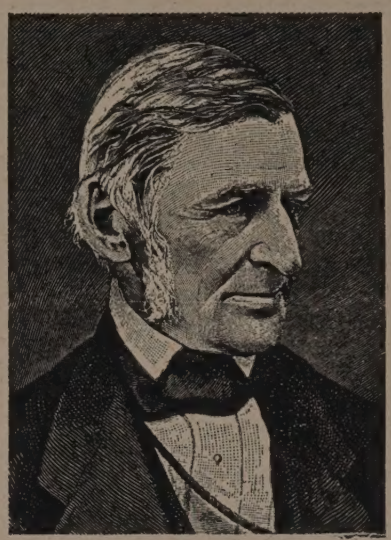
Mrs. Ward's Method of Composing.

Little is known of Mrs. Humphrey Ward's methods of composition, but the following extract from one of her own addresses at the Passmore Edwards Settlement will be of interest to readers of "Lady Rose's Daughter," who are puzzled by the author's development of Julie Le Breton. This Settlement, be it said, was founded upon Mrs. Ward's own plans of social reform, and engages her active assistance as well as that of her daughter, Miss Dorothy Ward. Mrs. Ward said: "Time passes, and every scheme in which there is a germ of life develops in ways some expected, some unexpected, and makes its own character. It is like—if I may take an illustration from my own trade—it is like a character in a novel. The story-teller plans it in this way or in that. You scribble down on your first sheet of paper such and such incidents. Your hero is to end badly or to end well. Marriage bells there shall certainly be!—on that last far-off page. Or, if you are in a sterner mood, you see all the forces of the pit unchained about your poor puppets. A shipwreck—a railway accident—some new disease with a long name—you write it down inexorably. But then you begin your work. And after a little while, as your grip tightens, as your characters come out of the mist, they begin to make themselves, to shape their own story. Your idea remains, if it had any virtue. Often one looks back with a strange thrill to see how near the thought of the end has been to the thought of the beginning. But on the way it has taken to itself a score of fresh forms and developments.

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



(Copyright.)

XVII.

Emerson; an Appreciation.

BY SMITH BAKER.

School days were over and the actual life of the young man was slowly taking responsible shape. Behind, were the definitely cultural tasks, the inspiration of daily fellowship, the constraint and restraint of student life. Before, loomed ominously the wide world with possibilities mostly vague, and the way to independent prosperity just as uncertain. Ambitious, of course; full of grit and expectation, as all young men should be; handicapped by ignorance of the real self, and by fallacious estimates of both strength and weakness, as most young people necessarily are. But the need of being all one could be, and of taking hold of anything that came to hand with a will that would compel success, was imperative. To this end, every opportunity must be grasped and struggled with, and every means calculated to help in the conquest must be acquired and skillfully used. The world seemed to go crashing on; the young physician must learn either to move with it, or else be crushed in its progress.

In the lecture room one often got hints of the nobility of the physician's work, and would often see examples of devotion to the best interests of humanity, of a high order. By himself, in the strange field where his knowledge and powers were really to be tested, the young physician soon found that however good his instruction in ideality had been, the world seemed bound to have a strong influence in the opposite direction. He felt himself to be but a very frail bark buffeted rather ruthlessly upon a sea of unideal worldliness, which not only battered and marred his fine preconceptions of his chosen work, but often threatened their absolute engulfment. It often seemed to him that all the high precepts and practices of those whose position had become assured were simply misleading to the young man whose every step upward was yet to be scored. The world, so far as he could see, was accustomed to show little respect for anything save the tact and skill which, intelligently or otherwise, it judges age to be possessed of. His aspirations, his need of keeping pure and generous and de-

voted, was of little consequence beside its selfish demands and greeds. He often must and did find his sense of proportion, if not his vision of the distant goal, thoroughly distorted and perverse, if not absolutely blinded.

It is just at this point in the early career of every young professional man, when his earlier dreams and instruction and hopes come into merciless clash with the sordid, cruel selfishness which everywhere seeks satiation at no matter whose expense, that the need of some new vitality, some reassurance, some staying power is greater than it can ever be again. The question at this point—and evidently not any greater or more significant for him than for the world at large, is—Shall he with his youthful sincerity and enthusiasm be permitted and encouraged to go on developing along the higher, better lines of human achievement, or shall he be crowded to the wall, and all this better development be crushed and hindered, and, in its place, a commonplace smallness of purpose and success be the final result? Here is just where many a young man is switched off from the road which leads to honorable, useful success, on to one which brings him, in the end, simply to a starved personality, and to but a small usefulness, as well.

In my own case it was fortunate that at youth's close I went into a book store to feast my eyes upon the rows of books which, for time to come, must be considered beyond my purse. "Emerson's Essays", in three solid volumes, were for the first time before me. I opened one of them and read. It was obscure, it seemed impenetrable. But I returned to those books soon, again. What was it that fascinated me? Mostly beyond my comprehension, undoubtedly. Still I returned to them, and finally they became mine. Then, what attempts to read understandingly followed, only those who have themselves tried can appreciate. But little by little I grew to it. Sometimes a whole paragraph or page became luminous. At others, much was very dark. Yet out from the darkness something called. Listening and going back to listen again, I learned to feel where I could not see. The words might convey little to me. But there was something permeating the words which touched and then possessed me. As I now know, it was the writer himself, the massive, distinct personality which had thought and penned them, that made them win my heart, where they could scarcely penetrate my mind at all.

As I grew nearer and nearer to the stature of Emerson's Essays, and, I ought to add, especially, his Poems, what insights were disclosed, what instruction in every needed direction, what inspiration, comfort, clarity, that else had never been mine, seemingly. For the crises in my own development, as, for the crises which come to all repeatedly, Emerson proved to be the light that was elucidative, as well as the influence that was reconstruction and permanent assurance combined. In this he was truth-seer and truth-putter to my very soul. Later, when wearied and distracted, he became my restorer; when flat and inane, my prompter and the fullness of wisdom; when discouraged, the hope that was near akin to the Master's own.

But not without persisting difficulties, nevertheless. Thirty years ago Emerson was scarcely tolerated in many respectable quarters. Soon after getting my precious volumes, they were discovered by a loved clergyman, who has since become a recognized head in his denomination. "You reading Emerson! He's a dangerous man." Which, of course, only increased the fascination already felt. I did not answer, "All your sermons for a year would scarcely equal in value any one of these essays;" but the fact was precisely so. As is so generally the case, the preacher expects platitudes to be stimulating enough for his apparently so commonplace parishioners; and deals these out, week after week, self-sufficingly, at least. But to the young man or woman, whose every step is bestrewn with so many difficulties, such preaching soon avails nothing. Youth needs stimulating, instructing, constraining by broad intelligence and deep sincerity. The husks and chaff of thought and experience soon pall; and it is only when Emerson, or some other personality equal to the needs, appears, that the young soul once more feels the vital impetus upward, and responds accordingly. To all such growing souls, younger or older, Emerson is the stimulant above all others. More than his culture so broad; more than his philosophy, so often not discovered; more than his nature-love, sometimes not sympathized with; more than his poetry, so capable of conventional criticism; more than his mystic dogmatism, often somewhat forbidding, especially to the sensitive, more than all is the simple fact that through his culture, his philosophy, his love of nature, his poetry, his mysticism, everything, he is stimulative of all that is youthful and responsive in the human soul, and this, always, to higher aspiration, and wider, new achievement. One cannot read Emerson attentively without being better, stronger, more hopeful, and, in a word, more useful; which, after all, is the real test.

So, this word of appreciation and gratitude, this recognition of Emerson's inner worth not only to me but to the world, I would record in loving celebration of one whom I never saw, but whose heart touched and possessed mine so early, and so persistently, that I seem always to have known him intimately.

Utica, N. Y.

Emerson in Germany.

By A. von Hartmann.

Ralph Waldo Emerson represents the finest flowering of American intellectual life. In that young continent with its unequaled economic development, there reigns not alone that restless competition in the exploiting of favorable business opportunities, which is apparent to the superficial observer, because business life is commonly carried on with so much bustle; along with this there is growing up, quietly, almost imperceptibly, an aristocracy of culture confronting almost with hostility the every-day rush and clamor. As the Belgian Maeterlinck, in the midst of the noisy industrial activity of his native land, finds leisure and repose to dive into the laws of the invisible world, so, much earlier, did Emerson, the prototype of Maeterlinck, lift up the warning cry not to forget, in the exigencies of daily life, the love of nature, the longing for harmony and beauty, the cultivation of friendship, self-communion, absorption into the spiritual life of the past, the identification of one's self with the great heroes of every age and race.

Like the poet who is "sent into the world to the end of expression," Emerson very early felt in himself the call to become an educator of his people. If in accordance with his extreme truthfulness he resigned his preacher's office, it was not merely on account of his independent views regarding the Lord's supper, but because he was convinced that he could proclaim the truth more freely and impressively from the lecture platform than from the pulpit. He expressed himself quite freely to Carlyle on this subject. But there was still another point which compelled him to this form of activity. Emerson was no systematizer. It has not yet been granted to America to produce a great systematizer in any domain. For that an old civilization is necessary. The American mind is still too young to be able to pass entirely beyond the period of receptivity. For the time being it appropriates from the existing spiritual treasures of universal culture, whatever is best suited to it, and progress consists

solely in the ever improving knowledge and selection of what is offered on every side. It is no slight thing to have assimilated the finest and subtlest conceptions of eminent thinkers, to have fused them into the harmony of an original personality, and to have poured out upon others the riches so acquired. When Emerson divides men into classes who live either "to the utility of the symbol" or "to the beauty of the symbol," he reserves for the wise men life "to the beauty of the thing signified" and regards himself as the proclaimer of views which alone lend dignity and meaning to this work-a-day existence. Alongside the spheres of dry duty he places those solemn hours of the soul in which she turns toward the eternal laws of the universe.

Great subjectivity and great erudition are combined in Emerson with the ability to give his own thoughts a higher sanction by immersion in the philosophic world of thought. The contemplation of modern conditions wrings from him admission, indeed occasionally, as in the agitation for the emancipation of the negro, it drives him to steps that ill agree with the inborn contemplativeness of his nature, yet he never felt the need of systematically developing his mode of action from some deep central point and reducing his view of life to a system. For this he lacks not only the preparatory training, which might indeed have been acquired, and the historic sense; most of all he lacked that energy of consistent thinking which seeks to clear away all contradictions, that it may discover a solution of the world-problem the freest possible from incongruities. He knew very well that he was no path-maker for new thoughts, but he also knew that his people needed above all to recognize in their full scope the significance of goodness and beauty, the moralizing influences of a cheerful spirit, of belief in heroic grandeur and simplicity, of surrender to the purely spiritual forces of life. Into the rhetorical announcement of these truths he put all his strength, and thereby accomplished much, notwithstanding that he liked to turn his face away from the misery of existence and would rather wander along on the clouds of enthusiasm than in the low-lying swamps of passion and sin.

The perception that the whole world-process is a striving after an ever clearer knowledge of God has not yet dawned upon Emerson. He knows, to be sure, that "life is a festival only to the wise," to all others a steady, unceasing struggle, yet he gives this counsel: "I see not any road of perfect peace which a man can walk, but after the counsel of his own bosom. Let him quit too much association, let him go home much, and establish himself in those courses he approves." In him are met the contemplativeness of the sage and the forcefulness of the leader working for the moral elevation of his people. If he writes to Carlyle that the truth could very well do without him and be none the poorer for it, he also knows that right in his own land there is need of men impelled to lavish the pure gold of their character and culture, that the multitude may become accustomed to looking toward ideal aims. Mere learning he does not value very highly. "Him I reckon the most learned scholar, not who can unearth for me the buried dynasties of Sesostris and Ptolemy, the Olympiads and consulships, but who can unfold the theory of this particular Wednesday."

When one contemplates the development of the spiritual life from the standpoint of humanity, it seems almost a matter of indifference to what nationality the heroes of progress belong. So soon as a people has entered the ranks of civilized nations, it has the right, and indeed the duty, to share in all the spiritual possessions of the past. Time and space are stripped of their separating barriers. "When a thought of Plato becomes a thought to me,—when a truth that fired the soul of Pindar fires mine, time is no more," says Emerson, and considers it to his credit not to have veiled his intercourse with the noblest and best of all time, but to have openly confessed it through citations.

Emerson is a moralist, that is, his meditation is constantly redirected toward the moral laws. With full consciousness, he wishes to see the old forms of belief replaced by new, without, to be sure, engaging in any direct polemics against the dogmas of Christianity, which in his way he regards very highly. In "Conduct of Life" he says: "There will be a new church founded on moral science. . . . Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no co-operation, he shall walk with no companion. The nameless Thought, the nameless Power, the super-personal Heart,—he shall repose alone on that." Similar in its ideals is the modern ethical movement emanating from North America. But Emerson neglected to give his views any substructure; it satisfied him to give some general directions for the moral life, and himself to walk strictly in the ways of the highest and purest morality. Such expressions as: "Society wishes to be amused. I do not wish to be amused. I wish that life should not be cheap, but sacred. I wish the days to be as centuries, loaded, fragrant," show how serious was his conception of life. He inherited this inner moral firmness from the life in a Christian family and could allow himself to break with his old views concerning religion, because he had quite early settled for himself the belief in a transcendental first cause of all things and therefore did not need to reconstruct this belief on a completely new basis. To him the view that the world of ideas is the precondition of all things, was such a self-evident fact that it never occurred to him to demonstrate it theoretically for the benefit of the doubter. Moral *science,* however, cannot be proved by detached statements. Emerson himself has somewhere said: "Only he who understands what has been, can know what should be and what will be. It is of the highest importance that the individual should recognize his relation to the whole," but he did nothing toward determining the final question as to this relation, and therefore, so far as the history of theoretical ethics is concerned, the work of this moralist remains devoid of import.

Philosophy, too, will scarcely record his name. In the essay on "Nominalism and Realism," notwithstanding what the title leads us to expect, we are no more inducted into the theory of knowledge than in the one on "Spiritual Laws." Like the knight on the chess-board, Emerson changes his position every instant, but one pardons his digressions, because if one be not discouraged by the labor of following him, one is ever encountering some beautiful new thought. The knight on the chess-board, too, is suggestive by the ever varying constellations he creates. In the essay on the Over-Soul alone, has Emerson made a start toward philosophical speculation. He defines the Over-Soul as "that unity within which every man's particular being is contained and made one with all other." Unacquainted with modern German philosophy, he did not succeed in clearly defining the boundaries of the conscious and unconscious life of the soul, and recognizing that the separation of the two domains corresponds to the difference between the individual and the universal mind. The soul is, as he very justly supposes, not an organ but the cause of all organs, the unity of all functions. "When it breathes through man's intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love." "We live in succession, in division, in parts, in particles. Meantime within man is the

soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE And this deep power in which we exist and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object are one." To Emerson the soul now flows on in the divine unity of all things, now compresses itself to individual differentiation, but he does not know that the beginning of consciousness is the point at which the individual psychic process first takes place. In the course of some observations on art he speaks of "the universal soul, the creator alone of the useful and the beautiful."

These views most nearly resemble the position of the "better consciousness" defended by Schopenhauer in his earlier years. Schopenhauer then distinguished between the lower empirical consciousness and the unconditioned, impersonal, eternal consciousness, which stands above reason and the understanding and no longer has anything in common with what is usually termed consciousness. With a leaning toward Böhme and Schelling, Emerson concedes a large place to polar opposites. Mind and matter, or, in man, thought and nature are to him such opposites. From Plotmus, too, he has borrowed thoughts, as when he regards nature as the first stage from which life mounts in rapidly succeeding developments to the human mind, which then conceives of itself as part of the divine unity. But beyond isolated attempts at strictly philosophical thinking Emerson never gets. A variegated, glittering mosaic, yet nowhere fitted together as part of one great structure, but scattered broadcast now here, now there!

Concerning immortality, Emerson, like so many deeply religious men, feels little concern. At bottom it seems to him an idle question, almost unworthy of an earnest, moral human being, or else—a confession of our sin. As truth, justice and love are immutable, so must the soul be, endowed with these attributes. But this is not a matter to be reasoned about. The tide of being bears us away before we have attained definite knowledge. Emerson agrees with the Indian wisdom in thinking that the soul, which is not born and is incorporeal, cannot die, but he regards the Karma doctrine only as a poetical essay, and apparently feels himself excused from any answer through his peculiar point of view of the shimmering interplay between the Over-Soul and the individual soul.

The rich fullness of the Emersonian world of thought cannot be even approximately represented in a brief survey. This poet-philosopher, who in his essays surprises us on every hand with new and subtle observations, did not end his ministry with his life, great as must have been the inspiring and stimulating influence of his fascinating personality. Thoroughly Germanic in his natural endowments, and directly fortified by German impulses, he very early found a firm footing in kindred Germany, where we are accustomed to give loving welcome to all spiritual stirrings of other nations. In the 60's of the last century Hermann Grimm started the diffusion of Emerson's views, being deeply impressed by his first book, "Nature." He was obliged to confine himself to the original text, but now good German translations of all Emerson's writings are to be had, and make possible a survey of the inner connection between this thinker and our old culture on the one hand, and Carlyle, Ruskin and Maeterlinck on the other. Like a scarlet thread the influence of Goethe (whom Emerson first learned to value through Carlyle), of Novalis, Fichte and the German mystics, runs through the writings of these men, who took up and cultivated German idealism at a time when in Germany itself men had already been led away into a multitude of other paths. The distinction of the American orator, who speaks to us in such sweet accents, wins him an ever growing circle of admirers; so precious are the utterances of a man, who from the very depths of the soul draws up the pure gold of character fortified by idealism. Parsimonious nature forgets occasionally her economic wisdom and lavishes her gifts in spendthrift fashion upon a single human being, in whose heart she then also implants a sense of obligation to use these gifts for the benefit of humanity. So Emerson stands before us; so he understood his position; so he spoke to the delight and refreshment of careworn men whose souls he released from worldly anxiety because, in looking at the elemental spiritual principle underlying all existence, he lifted them into a serener air. "Honor to him whose life is a perpetual victory; him who, in harmony with the invisible and real, seeks in his work support, not praise, who does not seem what he is not, and rather would not seem at all."

THE STUDY TABLE.

Studies in the Thought World.

This volume (1), as its title indicates, is a collection of essays dealing with "the laws of thought, their practical application, and unappreciated utility." In this field Mr. Wood is a well and widely known writer and along with Mr. Horatio Dresser one of the ablest and most practical. The present volume is fully up to the standard quality of the author's other works. Though the subjects with which the essays deal are more or less speculative and abstract the writer in the main keeps above vagary and fanaticism and out of the quagmire of delusion and metaphysics, giving his readers as practical a treatment of the subject-matter as could well be had. The essays deal "with varied phenomena of mind, including its relation with and expression through the physical organism," and are practically each a complete and separate study. Many of them originally appeared in magazines and one, "Has Mental Healing a Valid Scientific and Religious Basis?" is the substance of a paper read by invitation before the Monday Club of the Unitarian ministers of Boston and vicinity. The collection is now in the seventh edition, showing there is a steady demand for them by the public. The author's chief thesis is that "the real world we dwell in is our thought world, rather than the material objects which surround us," and that "Thought-energy is the primal and universal force." The knowledge and potency of these truths he strives to show. And he does it well enough so that the reader feels at the close that here is a real contribution to the subject, whether the subject be regarded as of prime importance or not. The essay on "The Psychology of Crime" is a particularly suggestive and strong one with something of a scientific treatment. There are some repetitions of certain principles in varied settings, but not more than is natural in a book of the kind and not enough to weary the reader or weaken the book. The aim of the book is high and it deals with the pure and high things of thought—of ideals. Though it may be called impractical by the materialistic reader it is suggestive, provocative of thought in an earnest or interested reader and is well worth a perusal.

*Ronald Carnaquay, a Commercial Clergyman.

The writer of this novel is a minister af the Unitarian Society in Springfield, Mass. His book indicates no disengagement with his proper work. It is

(1) Studies in the Thought World, by Henry Wood. Lee & Shepherd, Boston.

*"Ronald Carnaquay, a Commercial Clergyman." By Bradley Gilman, author of "The Parsonage Porch," etc. New York: The Macmillan Company.

a sign that his own happiness and success in the work of the ministry have not realized for him all his ideals of what the ministry should be, and have not made him blind to the hard facts and unhappy conditions of church life as they exist in the community at large. It was pretty certainly the minister who wrote the preface to the novelist's book. Had Mr. Gilman been a novelist pure and simple, he would have omitted the preface. But it is a good preface and it makes it less possible for the reviewer to misreport the novel. Its fundamental purpose is, he tells us, to show that the "commercial minister" means a commercial congregation, to create and nourish him. A congregation demanding a minister of the Lawrence Freeman kind will get him soon or late. There could be no better account of the spirit in which Mr. Gilman has written than that part of his preface which reads: "When a church and preacher disregard the sacred leadership of truth and undervalue the work of pastoral ministration and subordinate worship to amusement, and when they test the merit or strength of a church or minister solely by mercantile standards, then that preacher and people have become commercial and sordid; then the higher vision is withdrawn. Where there is no vision the people perish." There is too much truth in the story of the miserable devices to which the church depicted here resorted in order to raise money. The culmination was a party at which everybody appeared with their clothes hind-part before. The commercial minister is admirably portrayed. He does not too violently caricature a type that has frequent and painful illustrations in the American pulpit. Mr. Gilman has a keen sense of humor and creates many humorous situations. But we are less sure than he is that the struggles of a church to keep itself going, even by such devices as the church fair, are evil, and that utterly. Nor on the other hand are we certain that his remedy for the disease—a church maintained by a rich minister and one or two rich partners—would work a perfect cure. The voluntary system has its obvious defects, but perhaps on the whole it is as good a system as that recommended here, which is open to the difficulties presented by a benevolent despotism. But Mr. Gilman's novel must not be measured too exclusively as "a novel with a purpose." The various characterization is most engaging, and there is of course a thread of love-story intertwisted with the coarser strands of Ronald Carnaquay's ministry, and the finer ones of Lawrence Freeman's social-religious aspirations.

*A Woman's Hardy Garden.

Few signs of the time are more encouraging than the multiplication of nature books and those commending the wisdom of Jehovah—or was it Elohim?—in planting a garden and setting Adam and Eve to dress and keep it. The demand for such books is rapidly increasing and it indicates a wide interest in the things to which they are related. Nothing could be more modest than the claim that Mrs. Ely makes for her charming book, which, she says, is "only meant to tell of a few, briefly of a few, hardy perennials, biennials and annuals of simple culture." She hopes that it may afford some help to those who wish to see their gardens grow. There is something extremely naïve in her various recommendations and instructions, so tragically do they outrun the possibilities of people who are not highly favored. It is true that she has a chapter, "How to Plant a Small Plot," but even there her minimum area is fifty by two hundred feet. Still it is true that many of her rules are applicable to smaller areas, while she speaks of a garden of three or four acres as if it were to be had by turning over one's hand. It is, however, delightful to read of these things, even if they are not for us, and we are such imitative animals that it is certain that the more big gardens there are, the more little ones there will be, too. Some fifteen years ago we noticed the window gardens in London and wished that we might have such in America. We have hundreds now where then we had one or two. There is no important aspect of a hardy garden which Mrs. Ely does not understand and write about instructively. The pictures of her own garden are eloquent of her success and make the keeping of the tenth commandment about as difficult as anything that we have ever seen.

*"A Woman's Hardy Garden." By Helena Rutherfor Ely. The Macmillan Company: New York.

*Dictionary of National Biography.

While this rather bulky but extremely compact volume of 1,456 pages has been prepared mainly for those who are the rich possessors of the sixty-three volumes of the "National Dictionary of Biography," it is at the same time a generous concession to the less fortunate and is likely to prove as useful to those who do not own the major work as to those who do. It is much more than an Index. It is admirable as an Epitome. With the hard biographical dates, etc., for which some do not care a fig, there is at critical points some admirable characterization—the bits in which the articles of the dictionary found their most adequate expression. The type, though small, as it must be to meet the exigency of space limitations, is clear, with about 1,500 words to each two-column page; and while the paper had to be thin to prevent excessive bulk, it is not so thin but that it carries the letter-press without transparency. We can best give an idea of the fullness of this "Index and Epitome" by taking a few names at haphazard and noting the amount of space assigned to them: Cromwell, 1½ columns; Cobden, ¼; Pope, 1; Priestley, ¾; Martineau, 1-3; George III., 2⅛; Shakespere, 3⅛; Gladstone, 2; Disraeli, ¾; Tennyson, ½; Milton, ½; Darwin, ½; William Blake (Pictor Ignotus), ¼; Carlyle, ½; Victoria, 7. Of course there is no absolute or even relative fitness in these proportions. Victoria's seven columns to Elizabeth's one and one-half is a concession to contemporaneity. But Martineau's one-third to Priestley's three-quarters looks like an attempt to anticipate the judgment of posterity. The kings would have more than their share, were it not that those rotten pegs answer well to hang some history on. It should moreover be noticed that a dozen different writers have worked upon the book and that the various treatment reflects their idiosyncrasies to some extent and their degrees of skill in condensation. It is a misfortune for the American purchaser that the names are all English, or rather of the British Empire, and that there are no names of living men. But the English "Who's Who" makes good the second of these two defects, and the first was inherent in the necessities of the situation.

J. W. C.

*Dictionary of National Biography. Index and Epitome. Edited by Sidney Lee-New. The Macmillan Company: 1803.

Notes.

I take it that a good many of my western readers are from Massachusetts, and not a few of them from the Stockbridge hills, or the Berkshire country. I have from G. P. Putnam's Sons, of New York, a charmingly illustrated volume, of the highest worth, entitled "Lenox and the Berkshire Highlands," by R. DeWitt Mallary. The contents are nine chapters; one on Old Time Lenox, one on Its Environment and Literature, one on Catherine Maria Sedgwick, another "With Hawthorne in Lenox," and a very good chapter on Village Improvement. The book is of considerable interest to all classes of readers, but appeals particu-

larly to New Englanders who have wandered off around the world.

From Little, Brown & Co. I have two novels, "The Seeds of Youth," by Frances Charles; and "Sarah Tulden," by Orme Agnus. The first of these portrays a friendship between Julian the boy and Jameson the artist and newspaper man. This friendship works its way onward and outward into some very original loves, which bring in some characters that are also lovable. There are many features of the book which I like. It is sprinkled with such passages as these: "Accident oftener than effort answers our prayers." "It is sweet to learn wisdom from a child." "Toying with earnestness, his little lamp of truth went out." "Careless of home and honor, he became a trifle skeptical of virtue." "God wants the whole of life, and I think we are like him in our little ways." "Sarah Tulden" is a book of a very different sort. It describes the rise and growth and life career of a maid in an English village. I do not think one gets much in love with the book until he has read at least one-third of it. By that time he will have come across chapters that are very fascinating. On the whole, he will lay down the book with a deep sense of satisfaction with its contents. The character of Sarah Tulden is not likely to be developed under the conditions given; yet one can see that it is possible. It is one more novel that reaches away from the sensualism of realism, to aim at a moral result. The book will do good to those who read it through. Still I should hesitate about placing this class of novels in the hands of quite young girls. I recommend both these books as works of most decided power, while Sarah Tulden reached positive genius. They do not quite go on the shelf with "Eben Holden" and the "Blazed Trail," but they will work for betterment in the hearts of their readers—if those readers are of mature years.

From J. B. Lippincott & Co. I am in receipt of "The True Abraham Lincoln," by William Eleroy Curtis. This last volume in the list of biographies is one of the best. We have needed a thoroughly good sifting of accumulated material and a judicious placing of it before the people. This volume is not lacking in enthusiasm and hero worship. The great President is brought out in the true light, as fundamentally a philosopher. Of course, we are not at the end of biographies of Lincoln, any more than we are in receipt of the last book concerning Napoleon. We shall get, however, very little more material, and probably nothing more hereafter except new views from individual standpoints. I am particularly interested in a plate facing page 124, which gives us a side view of Lincoln's face and head. It is a revelation. It shows the man, as those horrible front views never do and never can. The trouble with Lincoln was not his frontal brain, but his jaw. All his vulgar inheritance and poverty inheritance centered themselves in lankness around the mouth and lips that had not yet learned to obey the pure sentiment of his eyes and the noble thought of his brain. The price of the book is two dollars, and you will get a good deal more than that value out of it.

E. P. POWELL.

The Simple Life.

O how at times I wish for simple life;
A little cot in pleasant garden ground,
Where sweet content for all the year is found;
Where I can live in happiness with wife;
Where like a dream appear our scenes of strife,
While thoughts of peace in purity abound;
And beauty lies in fields and woods around;
And all with breath of summer bloom is rife!
We are so crowded in the shop and mart,
In bustle working for our daily bread,
We have no time to know ourselves at all,
And so the emptiness that haunts the heart;
And so on husks we prodigals are fed,
But all the while is nature's whispered call!

WILLIAM BRUNTON.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 PER ANNUM.

EDITORS.

JENKIN LLOYD JONES. WILLIAM KENT.

ASSISTANT EDITOR.

EDITH LACKERSTEEN.

EDITORIAL CONTRIBUTORS.

Jane Addams.	John Faville.	Henry M. Simmons
Richard W. Boynton.	George W. Gilmore.	Frederick Starr.
Frederick W. Burlingham.	Fred. V. Hawley.	Joseph Stolz.
John W. Chadwick.	Emil Hirsch.	Hiram W. Thomas.
Francis A. Christie.	Albert Lazenby.	Oscar L. Triggs.
Joseph H. Crooker.	Charles W. Pearson.	R. A. White.
Frederick E. Dewhurst.	Granville Ross Pike.	E. P. Powell.

THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

CHILD WIDOWS.—In February last Mr. Maurice Gregory, traveling secretary of the Abolitionist Society of London, delivered an address, subsequently issued in pamphlet form, on The Indian Census of 1901 and Facts Therefrom bearing on Social Reform. The following figures and comments are from the *Indian Messenger*'s editorial on that address:

"Child marriage is much less common than it used to be. It is now generally discouraged and condemned. The Census Commissioner of Cashmere says with reference to Hindus who marry their children early: 'The natural outcome of this is feeble offispring, incapable of any hard work or labour, unlike their confrère *Mahomedans*, who are strong and well built.' The Bengal Superintendent, speaking of the opinions of the higher class of Indians, says: 'It is thought that early marriage interferes with a boy's studies, and many consider it desirable that he should be in a position to earn his own living and to support a wife before he is allowed to marry.'

"The Bengal Superintendent also says that 'widows remarry more freely now than they did even ten years ago.' In another place he says, 'In Behar and Orissa all but the highest castes allow their widows to marry again, and the practice is quite as common amongst the clean castes as it is amongst those that are generally regarded as impure.' The Superintendent of the census in the assigned districts of Berar says that only a few castes restrict widow remarriage, and nine castes occupying a good position allow it. This is most cheering news for the social reformer, but we may not yet sit up at leisure with folded hands. There is yet much, vastly more than has been done, left to do. The census reports disclose a frightful, almost incredible state of social wrong and misery. For instance, it is found that there are 3,901 babies in Bengal; mark it is in our Bengal alone, under one year old who are wives, and 538 who are widows. Fancy a wife and widow below one year of age! And shall we boast of our civilization and our humanity? If anyone calls the race which can keep a baby of less than one year in permanent, irrevocable widowhood, inhuman or uncivilized, or the man who defends it, more a brute than a man, we for one cannot conscientiously protest against it. One out of every 293 baby girls in Bengal under one is a wife, and one out of every 2,125 is a widow. That is our glorious social system. Will anyone dare to say, in the face of these facts, that there is no need for reform in our society?"

M. E. H.

A Forward Look.

The following program is the midsummer announcement of All Souls Church, Chicago. It includes the summer series and a brief outline of the work of the study classes so far as formulated. Fuller details will be published in September. Next week we will print the list of books for required and suggested reading, with prices.

VACATION SERVICES.

IN CHARGE OF MISS LILLIE PFEIFFER, 4331 WENTWORTH AVENUE.

Subject to Change.

July 5—Dr. Hiram W. Thomas, "Vision of the Spiritual."

July 12—Mr. Arnold Tompkins, Principal of Chicago Normal School.

July 19—Mr. Louis F. Post, Editor of *The Public*, "The Pessimism of the Optimist."

July 26—Miss Margaret Bergen, Superintendent South Central Bureau of Charities, "The London Poor."

Aug. 2—Mr. C. L. Hammond, "Sunday-school Lessons."

Aug. 9—Mr. Orville T. Bright, Ex-superintendent of Schools of Cook County, "School Premises and School Gardens."

Aug. 16—Mr. S. Laing Williams, "The Old and New Ideals of Leadership."

Aug. 23.—Frederick Starr, Professor of Anthropology, University of Chicago, "The Religion of Thibet" (illustrated with objects).

Aug. 30—Mr. Hoyt King, Secretary of Citizens' League, "Remarks on Circumlocution in Public Office and How Not to Do it." Mr. King spent last winter in Springfield as the representative of the Legislative League, and his address will be based on the observations and experiences connected therewith.

Sept. 6—Miss Anne B. Mitchell, "The Persian Poets, Hafiz and Omar Khayyam."

Sept. 13—Rev. Fred V. Hawley, secretary of the Western Conference, "Growth and Outgrowth."

Sept. 20—After Vacation Sermon, by Mr. Jones.

Sept. 27—"Beginnings; or, The Cradle Life of the Soul," dedicated to fathers and mothers.

MIDSUMMER READING LIST.

The following outlines of work of the various study classes in connection with All Souls Church for the coming season of 1903-4 are published at this time with the hope that they may direct the summer reading, not only of those who expect to attend one or more of the classes, but of all those who are interested in All Souls Church, for these lines of study and reading will color the conversation at home, the neighborhood intercourse and the pulpit ministrations of All Souls Church for next year. The advantage, then, of buying and reading books in this direction is manifest.

Miss Frances Lester, of the Congregational Bookstore, 175 Wabash avenue, will be glad to give prices or any other information upon application, either in person or by mail. Miss Evelyn Walker, the Librarian of All Souls Library, is in charge of the book business of the Unity Publishing Company and the publication table of All Souls Church, and will be glad to receive orders for any books or give information on these lines.

NOVEL SECTION—TWENTIETH SEASON.

This section this year is going to make common cause with the study classes of the Oakland Culture Club, whose members will join with the All Souls Section on alternate Monday evenings, beginning Oct. 12, with Mr. Jones as leader. Mrs. Annie L. Kelly, on behalf of All Souls Church, and Mrs. F. H. Pitkin, on behalf of the Culture Club, will share in the management. The general topics for the first eleven nights will be as follows:

THE SOCIOLOGY OF CHARLES DICKENS.

Oct. 12—Opening lecture by the leader, Jenkin Lloyd Jones, on "Charles Dickens, the Novelist."

Oct. 26, Nov. 9 and 23—Three Nights with Dickens' "Hard Times." Topics to be discussed: "The Issues of Capital and Labor in England" (1854); "Comparison with Later Phases in America"; "Corporations, Unions, Strikes, Arbitrations"; "The Gradgrind System of Education, What it Lacked, How it Has Developed New Ideals"; "The Influence on Manners of an Industrial Age"; "The Commercial Marriage"; "The Self-made Man"; Character Studies.

Dec. 7, 21 and Jan. 4—Three nights with "Little Dorritt." Topics to be discussed: "The Circumlocution Office"; "The Barnacle Family"; "The Political Hangers-on in America"; "Imprisonment for Debt"; "Old School Gentility and Modern Snobbery"; "The Law's Delay"; "Reforms in the Courts"; Character Studies.

Jan. 18 and Feb. 1 and 15—Three nights with "Oliver Twist." Topics to be discussed: "Modern Dens of Vice in Great Cities"; "The Levee"; "The Tenement House"; "The Work of Baroness Burdette-Coutts, Jane Addams, and Others"; "The Poor House"; 'Reform Schools"; "Old People's Homes"; "Orphanages, Anchorages, etc."; "Abuse in Charitable and Penal Institutions; Reforms Needed"; Character Studies. "Cruikshank and Other Illustrators."

Feb. 29—Spectacular Review. Costume Carnival in the Dickens-Land of "Hard Times," "Little Dorritt" and "Oliver Twist."

March 14, 28 and April 11—Three nights to the study of Shakespeare's "Cymbeline." Topics to be discussed: "Historical Settings of the Play"; "Britons in the Year 1"; "Old Wales"; "The Druid Bard and Soothsayer"; Character Studies. For collateral reading and study: Bellini's Opera of Norma, Arviragus and Guiderius, Cowper's and Tennyson's Boadicea and Campbell's Lochiel's Warning.

April 25—A Shakespeare Reception; closing evening.

REQUIRED READINGS.—Dickens' "Hard Times," "Little Dorritt," "Oliver Twist" and any life of Charles Dickens (Ward's Life in the English Men of Letters series the most available), and Shakespeare's play of "Cymbeline." But it is hoped that those interested will read as extensively into Dickens and the Celtic plays of Shakespeare as possible. Those willing to take special studies and prepare papers or otherwise co-operate are requested to communicate with either of the above named managers.

PHILOSOPHY SECTION—NINETEENTH SEASON.

Sociological studies in Ruskin, beginning with an introductory sermon study by Mr. Jones, Oct. 4. First study session Monday evening, Oct. 5, continuing on alternate Monday evenings for fourteen nights, with a March vacation. Required readings: "*Praeterita*" (three volumes) and "Unto this Last." But it is hoped that the class will also be able to read "*Hortus Inclusus*," "Time and Tide," and as extensively as possible into "*Fors Clavigera*." The indexed edition published by Dana & Estes is recommended.

BROWNING SECTION—TWENTY-SECOND SEASON.

Miss Evelyn G. Bernson, manager. This section will meet alternate Tuesday evenings, beginning Oct. 6, continuing for fourteen evenings, with a March vacation. It will concern itself with the later short poems of Browning. "Ferishtah's Fancies" and "Asolando" will be read in course. It is hoped that every member of the class will possess these books at least and study them during the summer. The Camberwell edition, edited by Charlotte Porter and Helen A. Clarke, is recommended.

EMERSON SECTION—NINETEENTH SEASON.

This section will meet on alternate Tuesday evenings, beginning Oct. 13, and will continue fourteen evenings, with a March vacation. In view of the interest awakened by the Emerson Centennial, the season will be given to a study of the literary companions of Ralph Waldo Emerson, viz.: Henry Thoreau, the Alcotts, William Ellery Channing (the poet), Margaret Fuller, Frank B. Sanborn, etc.

REQUIRED READINGS.—As much of Thoreau as possible, the biographical interpretations of Frank B. Sanborn, George W. Cooke and others, and Mr. Cooke's reprint edition of the *Dial*. His compilation of the poets of Transcendentalism will be particularly valuable. For special titles see the Emerson Bibliography recently published by the Unity Publishing Company.

STUDIES IN RELIGION.

Having completed for the second time the curriculum of studies in religion, which extends over a term of seven years, we begin the 1st of October on the first year's work again. This course will be introduced by Mr. Jones on Sunday morning, Sept. 27, with a sermon on "Beginnings; or, The Cradle Life of the Soul." On Monday evening following, Sept. 28, there will be a parents' meeting, and the presence of the fathers and mothers of all the children who are to be matriculated in the Sunday-school is desired. On Tuesday morning, Sept. 29, at 10:30, the first session of the Class in Religion will be held. This class will be continued on successive Tuesday mornings throughout the season. The same studies will be carried to the Sunday-school classes every Sunday morning at 9:30, and to the Mexicana Class, which meets in the Mexicana building, every Sunday morning at 10.

A special effort will be made this year to organize a men's section of the Normal Class, to meet preferably on Wednesday evenings, possibly Friday evenings.

THE SEVEN YEARS' WORK.

First Year—Beginnings; The Legend and the True Story.

Second Year—The Religions of the Older World.

Third Year—The Growth of the Hebrew Religion (The Old Testament).

Fourth Year—The Hebrew Religion Meeting the Classic World (The Apocrypha).

Fifth Year—The Flowering of the Hebrew Religion (The New Testament).

Sixth Year—The Growth of Christianity: Stepping Stones Across the First Sixteen Centuries of the Christian Era.

Seventh Year—The Flowering of Christianity Into Universal Religion; from Luther to Emerson.

OUTLINE OF THE FIRST YEAR'S WORK (NEXT YEAR).

Theories of Creation; Stories of the Flood and the Fall; Man's First Home; How Tools Grew; Growth of Communities, of Language, of Laws; Primitive Man's Theory of Soul, God, Heaven, Hell; the First Prayer; the First Priest; the First Temple; the First Bible, etc., etc.

For general references see Unity Sunday-school Lesson No. 20, price 10 cents, and "Beginnings," by A. W. Gould, price 25 cents; both published by the Western Unitarian Sunday-school Society and can be ordered through Miss Walker. To the above list Frederick Starr, Professor of Anthropology in the University of Chicago, has kindly furnished the following supplemental list of more recent books:

Brinton—"Religions of Primitive Peoples."

Clodd—"Story of Primitive Man."

Mason—"The Origin of Invention" and "Woman's Place in Primitive Culture."

Starr—"Some First Steps in Human Progress."

Romanes—"Darwin and After Darwin."

Grosse—"Beginnings of Art."

Grant Allen—"The Evolution of the Idea of God."

Whitney—"Life and Growth of Language."

Lang—"Making of Religion" and "Modern Mythology."

Keane—"Ethnology" and "Man, Past and Present."

SUMMER ARRANGEMENTS AND ANNOUNCEMENTS.

The Women's Industrial Work on Tuesdays from 1 to 4 p. m.

The Library will be open Tuesday and Saturday afternoons from 3:30 to 5 in charge of Miss Ida Williams.

Tower Hill Summer School, under the direction of Mr. Jones, from July 19 to Aug. 23. Special announcement on application.

Summer Address.—From July 1 to Sept. 15 the address of Mr. Jones will be Spring Green, Wis., where he can be reached by mail, telephone or telegraph, and will be glad to respond to any call from his parishioners.

BOOKS BY W. L. SHELDON

The Story of the Bible. From the Standpoint of Modern Scholarship . . . . . $ .30
Class Readings in the Bible. From the Standpoint of the Higher Criticism 50
Old Testament Bible Stories. A Basis for the Ethical Instruction of the Young . . . 1.00

Sent postpaid on receipt of price by

UNITY PUBLISHING CO., 3939 Langley Ave., Chicago.

NATURE BOOKS

At this season there is a demand which increases each year for books about

BIRDS, ANIMALS, FLOWERS, TREES AND OUTDOOR LIFE.

The Pilgrim Press Bookstore carries a full line of such books. See their general catalogue for titles and prices. Any book reviewed or advertised in any paper may always be obtained promptly and at the right price by addressing

THE PILGRIM PRESS
175 WABASH AVE., CHICAGO

NATURE BOOKS
RECOMMENDED BY JOHN BURROUGHS

By Florence Merriam Bailey.
A Birding on a Bronco.....$1.25
Birds of Village and Field..... 2.00
Birds Through an Opera Glass (Riverside)..... .75

By Frank M. Chapman.
Bird Life $2.00
Birds of Eastern North America..... 3.00
Bird Studies With Camera..... 1.75

By Fannie H. Eckstorm.
Woodpeckers $1.00

By Ernest Ingersoll.
Birds Nesting .....net $1.25
Habits of Animals..... 1.00
Wild Neighbors 1.50

By Bradford Torrey.
Everyday Birds, with colored illustrations.....$1.00
Footing It in Franconia.....net 1.10
Spring Notes From Tennessee..... 1.25
A Florida Sketch Book..... 1.25
The Foot-Path Way..... 1.25
Birds in the Bush..... 1.25
A Rambler's Lease..... 1.25

Any of the above sent postpaid on receipt of price by
UNITY PUBLISHING COMPANY, 3939 Langley Ave., Chicago.

HILLSIDE HOME SCHOOL

FOR GIRLS AND BOYS. HILLSIDE, WISCONSIN.

Every advantage for health, study and pleasure is enjoyed by the location on a farm in the country. Facilities for the study of science and nature that are not confined to text-books: Prepares for college and business. Classical, Scientific and English courses. Complete laboratories. An ideal combination of the privileges and pleasures of home with the advantages of a perfectly equipped school. Write for descriptive catalogue.

MISSES LLOYD-JONES, PRINCIPALS.

ARE YOU A

SUNDAY SCHOOL TEACHER OR OFFICER?

If so, write for a free copy of a booklet setting forth a system of organization and records which constitutes a most wholesome incentive, increasing the attendance and enhancing the interest of Sunday school scholars wherever tried. :: Highly recommended by Pastors and Superintendents throughout the United States and Canada. In writing, give name of Superintendent and Secretary, size and denomination of School.

Address **Mrs. Mary G. Eastman, Oxford, Mich.**

LITTLE JOURNEYS to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the

Chicago, Milwaukee & St. Paul

railway and many more are going to do likewise. Booklets that will help you to plan your vacation trip have been issued for those interested and will be sent on receipt of postage, as follows:

"Colorado-California," six cents.
"In Lakeland" and "Summer Homes," six cents.
"Lakes Okoboji and Spirit Lake," four cents.

F. A. MILLER, General Passenger Agent, Chicago.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive *special notice*, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, **New York**
Branch Office, 625 F St., Washington, D. C.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray Hair to its Youthful Color.
Cures scalp diseases & hair falling.
50c. and $1.00 at Druggists

HAND SAPOLIO

Is especially valuable during the summer season, when outdoor occupations and sports are most in order.

GRASS STAINS, MUD STAINS AND CALLOUS SPOTS

yield to it, and it is particularly agreeable when used in the bath after violent exercise.

ALL GROCERS AND DRUGGISTS

GOOD BOARD IN COLORADO $8.00 A WEEK

The idea that it costs a "mint of money" to spend a vacation in Colorado is all wrong. On the contrary, it is a fact that no other summer resort state has so many moderate-priced hotels and boarding houses.

Comfortable places, where one can get splendid fare and excellent quarters for $8 to $10 a week are to be found in all sections of the state. Of course those who prefer to spend more can find hotels to suit their tastes.

The cost of a visit to Colorado will, of course, depend on the length of your stay. At Manitou, Colorado Springs and Glenwood Springs a good room and first-class board can be had for $14 a week and upward. During the summer months the strictly first-class hotels charge $17.50 a week, and in some cases $20, $25 and even $30. At all of Colorado's resorts are hotels which provide good accommodations for as little as $8 or $10 a week. Boarding houses ask even less—$25 to $35 a month. Excluding railroad fare to and from Colorado $75 is a liberal estimate of the cost of a month's stay in the mountains. In actual practice it is likely that the majority of the people who visit Colorado spend little more than $50 a month for their board, lodging and amusements.

Send for a free copy of our "Colorado Handbook"—it tells just what you want to know about the hotels and boarding houses.

P. S. EUSTIS,
209 Adams street, Chicago, Ill.
P. S. EUSTIS,
Passenger Traffic Manager.

THE NORTH-WESTERN LINE

$30.00

Colorado

AND RETURN

First-class to Denver, Colorado Springs and Pueblo from Chicago, commencing June 1 and continuing throughout the summer, good returning October 31. Tickets reading to same points and return will be sold at the rate of $25.00 from July 1 to 10. Return limit, August 31. Correspondingly low rates from other points.

The Colorado Special

fast daily train, one night to Denver from Chicago and the Central States (only two nights en route from the Atlantic seaboard), leaves Chicago daily 6.30 p. m.

A second daily train leaves Chicago 11.30 p. m. Personally conducted excursions in tourist sleeping cars.

All agents sell tickets via this route.
Write for particulars to W. B. KNISKERN, P. T. M. C. & N.-W. Ry., Chicago.

Chicago, Union Pacific and North-Western Line

GS12

UNION PACIFIC
THE OVERLAND ROUTE
WORLD'S PICTORIAL LINE.

Meadville Theological School

Meadville, Pennsylvania.

Founded, 1844.
New Endowments.
No Doctrinal Tests.
Modern Program.
Ample Equipment.
Thorough Training for College Graduates. Special provision for others.

Send for Catalogue to President F. C. Southworth

ONLY ⅓ OF A DAY
BETWEEN
CHICAGO
AND
CINCINNATI
VIA THE

MONON ROUTE

and C. H. & D. Ry.

Choice of 4 Superb Trains Daily.

DAY TRAINS Equipped with Parlor and Dining Cars.

NIGHT TRAIN, with Palace Sleeping and Compartment Cars.

CHAS. H. ROCKWELL, Traffic Manager.
FRANK J. REED, Gen. Pass. Agt.
200 Custom House Place, CHICAGO.

THE "ALTON'S" ENGINEER

IF YOU WISH TO HAVE A NICE HALF-TONE ENGRAVING 4½x3 INCHES, OF THE ABOVE PICTURE, SEND FOUR CENTS IN STAMPS TO

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT, CHICAGO & ALTON RAILWAY, CHICAGO, ILL.

Spend Your Vacation

at one of the many summer resorts reached by the Wisconsin Central Railway. Waukesha, Waupaca, Fifield and one hundred other resorts are reached by the Wisconsin Central Railway. Write for finely illustrated booklets, which are free on application to

JAS. C. POND, G. P. A., W. C. Ry.
MILWAUKEE - - - WIS.